

THE TRUE
RELATION

Of the bloody Attempt by
JAMES SALOWATES

To cut his own Throat in the Compter,
upon Sunday the 21. of June, 1663.

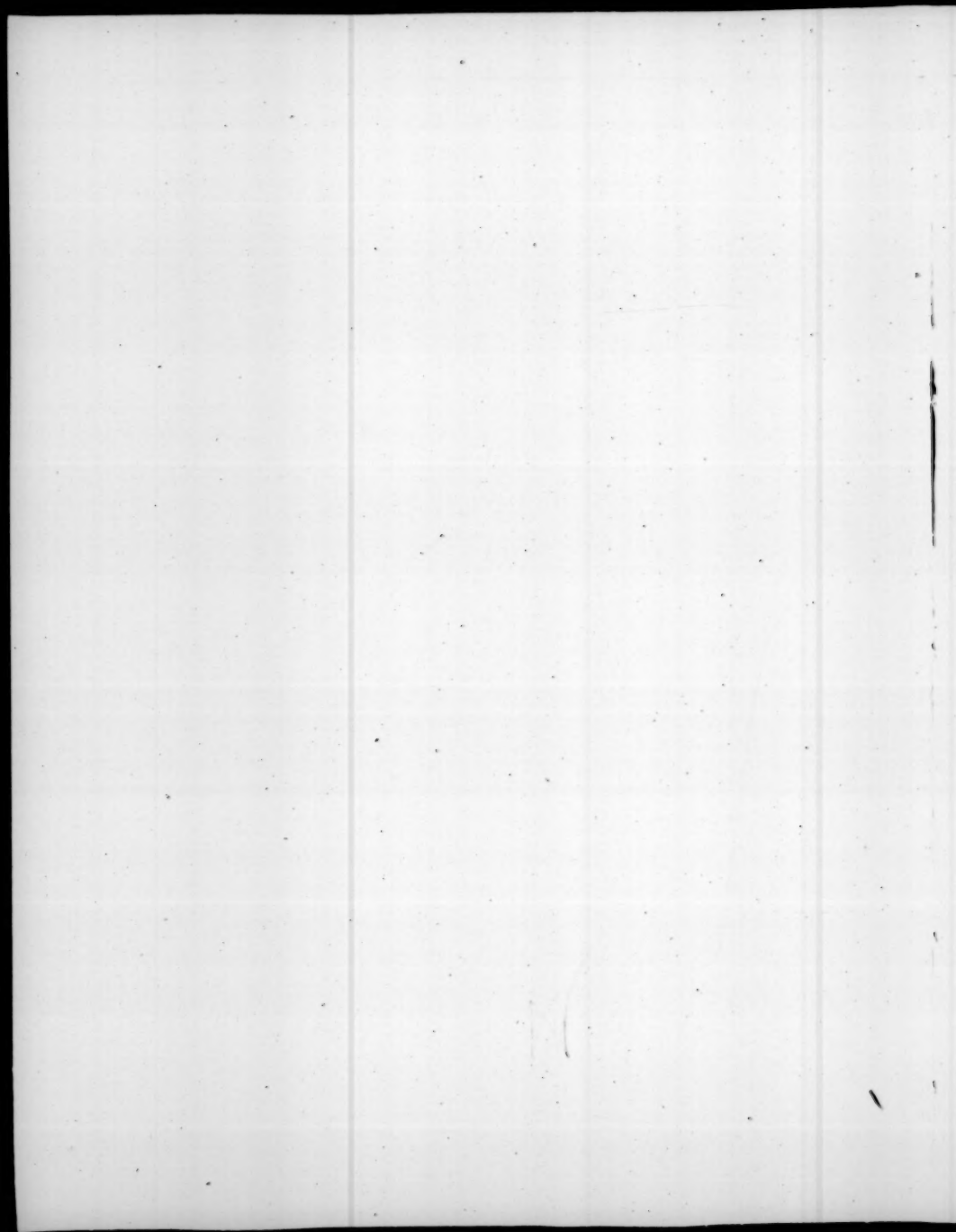
TOGETHER WITH
Satans Attempt and Overthrow,
IN A
SERMON

Preached upon that occasio. in Wood-street-
Compter, upon Sunday the 21. of June, 1663.

By R. F. Minister of Gods Word.

Deliver me from blood-guiltiness, O God, Psal. 51 14.

L O N D O N,
Printed by R. Dickinson, Anno Dom. 1663.





To the Honourable Sir *William Turner*,
Knight and Baronet, Sheriffe of
the City of London.

SIR,

I*T is the occasion, not the opinion of any worth in this work, which presumeth a necessity to become publick; for seeing the best of men are not exempted from, and the worst do too willingly admit temptations, it is my desire that this example may not only be printed in this paper, but imprinted in our hearts, Actiones Precedentium sunt succedentium libri, The Actions of our Predecessors are our books, much more may this exemplary act become a book to us who are present, wherein we may read Mans frailty, the Tempters malice, Gods great and ever to be remembered restraint. The Press and the Pulpit have of late been too guilty of light Wares, and traded too much (to our shame and sorrow) in trifles and unhappy troubles, Truth hath rather been suppressed then printed, not commended to the print, but condemned to the Press for silence; we have had papers stuffed with words of a new stamp, cruel murders vizarded with the title of signal victories, Felix & prosperum scilicet virtus vocatur, and those sheets may now serve for the Authors penance. And it hath been the delight of the troublers*

of our Israel, to enlarge their Pamphlets with a list of their murdered Brethren : As I cannot but sorrow for their sin and protest against their practice, so I cannot but conceive the printing of this haynom all may be no lesse then necessary : Here is not one man against another, but which is worse, a more unnatural war, a man fighting against himself; the Tempter here designing the final discomfiture of soul and body. Nobis est in exemplum; these works are warning-pieces, our sins and Satans wiles do assume his name, Legion, for they are many : Many sad blows do we receive from Satan, Peccata sunt totidem vulnera, and every day whilst we are in the field of this world presents a Duel unto us, our members warring against the Spirit, we stand in need of Armour, and this presents unto us Armour like Davids, which we ought to prove; and Christ is here presented as a Champion, through whom we are only conquerours.

This is all I presume to present to you, it is no pride that puts me upon it, but that warrantable ambition to do the weaker people service, which, I hope, may beseech your acceptance and excuse.

SIR,

Your unworthy, but obliged Servant

R. F.



*The true Relation of that strange attempt by
James Salowayes upon himself, to cut his own
Throat, in Wood-street Compter, Sunday
June 21. 1663.*

UPon Saturday the twentieth of June he was brought prisoner to *Wood street Compter*, his debt was about three pounds, but his grief was more then his debt: He was observed to be sad; which was rather imputed to his condition then his constitution, few men come there but are accompanied with sadness: The next day, being Sunday, he was present whilst divine Service and Sermon continued, and afterwards invited by a Friend to dine, a kindness not to be denied in that place, where he eat little, and, as was observed, spake less; after dinner some words, not so well understood as heard, were spoken by him to his brother in law, then a Prisoner, viz. That he wondered that people in the prison should talk of him, and something of a knife, but so imperfect, that his brother was rather silent then scrupulous to know his meaning: He retired himself without suspicion of any, his brother supposing only he had gone to sleep; but a voice (as he afterwards confessed) uttered within him, *Thou shalt be burned in this Prison, therefore it is better for thee to make away thy self then be burnt*. He presently went to a House of office a little distant from his chamber, where:

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where with a knife broken in the edge he wounded himself in the throat, and took the gullet, by which the meat passeth into the body in his hand, and cut a piece of it, and threw it in the House of Office, he widened the wound four wayes, and leaned upon his hands to let his blood run into the House of office; some Prisoners which heard a noise came near, but suspecting nothing, only supposing his sickness and vomiting, withdrew, which gave him further time to execute his purpose; then he layes his knife by, and takes his band, with which he wiped the blood from the boards, and stopped his band into his wound, whereby you may conceive the largeness of it; but finding not so sudden a dispatch as he desired, he willing to put an end to it, draws his band from the wound, throws it into the House of office, and betakes himself to his knife, resolving, as he sayes, to strike home and cut the wind-pipe, when loe the Power of God, whilst he was lifting it to his throat, the knife (though, as he sayes, firmly holden) dropt out of his hand into the House of office, where he could not recover it. This continued till Evening-service was begun, at which time some Prisoners, having occasion that way, found him all bloody and speechless. It was forthwith made known to the Officers, who readily sent for a Chirurgion; the skin was stitched, but the part of the gullet wanting: he continued for full six hours speechless; yet while we were in prayer he did by lifting up his hand answer to our desires, and when I urged unto him the danger of his condition and necessity of unfeigned repentance, he did by shaking his head evidence his sorrow;

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Sorrow; I desired him to keep his thoughts awork in praying unto God, he lift up his hand and looked earnestly upon me; about eight that evening it pleased God to give him strength to speak, and he did assure us he understood and remembred what we had said whilst he was speechless, he said he was sorry for his hainous fact, and told me, he hoped by the morning to be better able to satisfie me further: That night was troublesome to him and passed without rest, but in the morning he slept for some hours, and upon his waking I came to him, and spake to him, he presently thanked me for my pains, and told me he had great cause to give God praise for the addition of that mercy, to add one day more to his life, and he desired to live to glorifie God. I found it not requisite to trouble him with many questions, those few I asked were, first if he were not very sensible of his sin, how much he had offended the Mercy of God in offering to commit that horrid act? He told me he had sinned grievously, and heartily desired pardon. I asked what might chiefly occasion that desperate act? He told me, Sabbath-breaking, that he had the Sabbath day before by lewd Soldiers been perswaded to drink and play, and in his excess they had deceived him of moneys, and since that time he had been melancholly, and bad motions were suggested to him. I asked him in what manner his temptation was, whether by appearance, or some voyce uttering expresse words? He told me again, not by appearance, but a voyce since he came into Prison spoke within him, and told him, *He should be burned in prison, and therefore better to make himself*

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self away with his knife. I asked him if now he had not a great desire to live? He told me yes, that he might glorifie God. I asked him, if he had a comfortable experience of Gods Power over Satan, and Mercy towards him, in preventing the full execution of the act? He told me, looking more stedfastly upon me, O yes, yes, my good God would not let me hold my knife, but dropped it down. I pressed him no more with questions, but spoke some comfortable and assuring sentences of holy Writ unto him, and ended in Prayer. Whilst he continued there he did demonstrate his sorrow, and desire to live to serve God in a stricter manner.

This is the plain and impartial relation of this bloody business, which is worthy of reading and remembering: The breach of the Sabbath did occasion it, and on the Sabbath he endeavours to pay himself the wages of so bad a work.

With this be pleased to read the Sermon purposely preached to warn the Auditors, and printed for no other end, but the advantage of the Reader, which is the desire of



R. F.

ERRATA.

Page 4 line 10. read *pradhere*: l 11. for *predist r. pradist*: p. 6. l. 26. for *Bahdr Baiah*: p 8 l 15 *Judemyr Judam*: p 10. l. 25. for *temptatio r temptation*: p 13. l. 20. 1. let them have a double portion of honour: p 18. l. 12. 1. *intertorem* and *extertorem*: p. 26. l. 34. 1. *tecum ero*, I will be with thee.



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MAT. 4. ver. 3.

And when the Tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.



Here is not mention of many actions of our Saviour Christ betwixt his Birth and his Baptism, in those thirty years, as if he had not been mature for any publick matter, or otherwise not called to them he lived privately; only we read of his Father and his Mother) though that Sex may seem to be exempted) their yearly going to *Jerusalem*, and himself very probably went along, for certain he was there in the twelfth of his age, where he staid behind them, to the grief of his Parents, and occasion of their search with sorrow, and the third day (as if he would so early intimate the time of his Resurrection) was he found of them, in a place and posture where they could not expect him: He was in the Temple, and that not with mean company but amidst the Doctors; nor idle, for he was hearing, asking, and answering Questions, and not according to an ordinary rate, but so, that it filled all that heard him with admiration: His Parents return not from *Jerusalem* till the holy Duties be ended, those which attend not the accomplishment of holy Exercises depart without a blessing: His Mother she is present, love to the happy Child, and love to the holy Duty, takes away the tediousness of the journey: Christ after his return contents himself with
B privacy,

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privacy, and whilst so he is at quiet, Satan is not so busie to assault him, till he be ready for the conflict, Christ staves till he have power, and when he hath ability staves for authority, runs not before he be called; and knowing that he must finish his course with the Baptism of Blood, he begins it with the Baptism of Water, which no sooner done, and God doth own him for his Son, but Satan would tempt him to his service, no sooner is he out of the Water then he is in the Wilderness, where and when it was that the Tempter came unto him and said;

The words do plainly divide themselves into three parts.

1. The Person tempting, called here, The Tempter.
2. The Person tempted; Him, in the first verse, *Jesús*.
3. The manner of his tempting, and that twofold.
 1. By approaching: *He came to him.*
 2. By express words: *He said.*

In the Person tempting, there is three particulars.

1. The time, *Forty dayes.*
2. The place, *The Wildernesse.*
3. The present want, *He was hungry.*

The time was tedious, *forty dayes*, and very troublesome, a continued series of temptations: The place was sad and solitary, *the Wildernesse*, and wild beasts: His present want is much, *he was hungry*; and in this hunger, after forty dayes, does the Tempter take his opportunity, *Then came unto him the Tempter, &c.*

The time, forty dayes.

He which found our first Parents in Paradise finds our Saviour here in the Wilderness: There he tempted them to eat the Fruit which was forbidden; and here he tempts our Saviour, when he hath not any thing to eat. Then the Serpent tempted man by a subtil insinuation to eat, that he may become as God. Here he works and tempts by necessity, that our Saviour would distrust God, and by providing to eat would become as the world of men; God there bestowed his Image and an innocent estate upon *Adam*, which he lost in eating; And no sooner hath he owned the innocency of his Son in the likeness of a Dove, and an express approbation, but Satan tempts him by his diffidence to forfeit that title, and part with his birth right for a piece of bread. The

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These forty dayes we cannot think free from fiery onsets; the Tempter would not loose any time to further his design; but he directs his greatest Ordinance against the weakest wall, and raiseth his strongest battery when and where he can expect the least resistance, when forty dayes was done, and when he was hungry.

Moses who received the Law, *Elias* by whom the Law was restored, and *Christ* by whom the Law was fulfilled, had their fast of forty dayes. In *Moses* his first fast the sight of the glory of God was like a consuming fire, and the anger which he conceived, if it did not satiate, yet did it not admit of any appetite to meat. And when he goes up the second time, as he was not mindful of it, so there was no need of provisions; if the vision of God did before fright him, now it feeds him, and if before he was possessed with anger, now he is replenished with glory; but in both he lives the life of faith, and like one who rightly shadowed *Christ*, it was his meat and drink to do the Lords work. And we must confesse, though want did attend *Elijah*, yet in his fastings no lesse then a miracle did feed him; the Ravens they became his Purveyours, and the Widows last Cake was sustenance to him, and a store-house to her self, and though the threats of *Jezabel* makes the Prophets life as a burden to him, yet whilst he is sleeping, the Keeper of *Israel* ^{Exed. 24. 17.} slumbers not, his Angel awaketh him, gives him command to arise, gives him meat to enable him to that command, and in the strength of that to accomplish his journey to Mount *Horeb*. In that Mount where *Moses* saw God, shall God find *Elijah*; and *Moses*, and *Elijah*, and *Christ*, the three great Fasters, shall be seen in Mount *Tabor* in his Transfiguration; yet must we consider a difference in their condition, *Moses* was both times on the Mount talking with God; but *Christ* is in the Valley, nay in the Wilderness tempted of the Devil: *Moses* was on the Mount receiving Gods Commands and the Tables of stone, but *Christ* is in the Wilderness receiving Satans demands, that the stones may become bread for his table; *Elijah* was in the Wilderness under the Juniper tree, and though he was hungry and thirsty, his soul fainting within, yet could he sleep; but *Christ* is in the Wilderness, where his temptation

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doth not admit of an intermission, but the increase of necessity doth strengthen the assault. *Then came the Tempter.*

In remembrance of this fast the holy practice of his dearest Spouse may aptly be approved, the like time of forty dayes being by her sequestred to abstinence; a fast it was for admiration not for imitation, and this commends unto our use the moral, not the miracle, wherein we are to obtain *stanto*, though not *atoto*, by abatement, but not by ablation of meat. And very seasonably hath the Church appointed this Fast, *Passionem predicere & ad Resurrectionem preparare*, to humble us in the sense of his suffering and so predict us the Passion, and that his rising may be our only Festival.

Christ's Resurrection
the first Easter
Exil-
12:10.

Agreeable with this is the continued practice of the Eastern Church, who solemnly observed this Fast for six weeks before the Resurrection: And an ingenious Pen observeth, that this forty dayes is attended with Christs forty hours or thereabouts remaining in the Sepulchre, his forty dayes conversing with his Disciples betwixt his Rising and Ascension; all which dayes, like *Jonah's* errand of forty dayes, proclaims unto us a sitting down in sackcloth, and turning to our God by true repentance, that we may expend our dayes according to this happy president in prayer and in fasting. *Noluit tentari Christum usque dum jejunasset*, Christ would not be tempted before he had fasted; nor that he should have offended without that preparation, but to teach others the best preparative and preservative against temptation; for seeing that *Adam's* innocent estate could not exempt him from the Serpents cunning, nor Christs entire and untainted Piety could not privilege him from the Tempter; it is our parts to arm against so fierce assaults, and in our fulness and fasting, plenty and want, to be upon a good guard when the Tempter shall come unto us.

See mat.

As this temptation was for forty dayes and forty nights, so this close and powerful assault is likely to be at the expiration. *2 Sam. 17. 2.* *Achitophel's* advise to *Abfalon* was, *I will come upon him whilst he is weary and weak banded.* 'Tis the policy here of this Tempter I will fall upon him when this fast hath produced hunger, skin for skin, what will he not do for his life? And this was his conclusion, *he was hungry.*

That

That Christ had the passions and affections of a man none which are more then brutish will deny, joy and sorrow, fear and want, hunger here, and thirst at his Passion; and that Satan is sedulous and subtle, in baiting his hooks with what is most taking, and tendering such supply as is most suitable to the tempts necessity, is as easie to affirm: Christ is hungry what will he not do to procure meat? *Jacob* rather then his Sons and himself shall starve will send them into *Egypt* to buy Corn, and, though hardly perswaded, parts from his *Benjamin* rather then their lives shall part from them for want of bread: *David* when he was hungry entred into the House of God, eat of the Shewbread, which was only for the Priest: Christ on the Sabbath pluckt the ears of Corn where was the proprieties, besides the *Matth 12.* prophanation of the day, yet for all this blameless; necessity legitimates that act which otherwise was sinful, and want was the warrant for this work: And why may not his present hunger engage him to a miracle for his maintenance? He that for pleasuring of others, manifesting of his glory, and augmenting *John 2.* faith in others, turned water into wine, and at a Wedding, when we presume there was not much want: Why may not he in the Wilderness, when he is hungry for refreshment, for evidencing his power, confounding Satan, turn stones into bread? He that had compassion on the multitude that came from far and had not to eat, hath he no pity on himself, who had fasted far beyond their time in the desert? This Tempter could answer God concerning *Job*. *Doth Job serve God for nought?* *Job. 1* And hath God less care of his Son then of his servant? must Christ serve him for nought? Did Christ say to his Disciples, when he sent them out without scrip or purse, did you lack any thing? and doth God send forth his Son into the Desert amongst Wolves and wild beasts and hath nothing? *Quare adduxisti*, was the peoples against *Moses*

O blessed *Jesus*, how much rather hadst thou suffer want then thy Fathers wrath, death then thy Fathers displeasure, famish then offend thy God, or neglect that great work thou hadst in hand: *Ad meats* and sins, bidden by Satan and forbid 'en by God to eat, but thou fasts and sins not, though bidden by Satan to eat, yet forbidden by God: Thou wast not here

Psalm 50.

here without power to command bread, but thou art without purpose to distrust thy Father; thou wast not without power to do a miracle, but without will to gratify Satan, and do it at his pleasure: What God was pleased to say to the Jews Christ thought meet in effect to say unto Satan, If I were hungry I will not tell thee, though thou usurps it, yet the World is mine and the fulness thereof; I will offer thanksgiving and pay my vows to the most High; bread is not that only which I depend upon, that Providence which hath kept me forty dayes will not let me perish man live not by bread only, there is another Manna which is left for relief, and that is the Word of God, that is the childrens bread, O feed us with these crums and we shall not perish.

And is this nothing unto us that pass by? Yes it is, see and consider how answerable Christs obedience is to our offence, Adam cast behind him the Commandment of God, and having the Apple before his eyes he eat; Christ he casts the temptation behind him, and having the fear of God before his eyes he fasted, but answers for that sin in fasting which was committed by eating.

This Tempter, like a cunning Brooker, will not that his Customer shall want any Commodity, his store-house must furnish at the least promise him what he most desireth; he wants not his Factors and active Agents to drive on his design and bring the deceitful heart within his books; if thou art low he hath a way to promise riches and wants not a Ballade to promote thee unto honor; if poor, he will tender thee a supply, and though he can challenge nothing but torments as his due, yet *Omnia hæc dubitasti* is as ready with him to offer, as with our depraved natures to accept? God tells thee, *Thou shalt have no other Gods*; if thou beest weary of thy subjection unto him, Satan hath a Serpent can tell thee how to be exempted from thy obedience instead of thy submission to his Commands, *Enim scitis dii*, you shall be as gods.

God sayes, *Thou shalt not make to thy self any graven Image*, but the Tempter tells thee of a greater liberty, If God from above do not condescend to thy desires, attend thy expectations; if *Moses* stay but in the Mount, Satan hath his season in the

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the Valley: *Up let us make our selves Gods which shall go before us; we know not what is become of Moses, let us make gods will go with us:* Thus Satan frames gods according to their minds, and their minds according to their gods. Exod. 32.

God says, *Thou shalt not take the Name of the Lord thy God in vain,* but Satan can afford thee a release of this severity, the Tempter wanteth not his *Pharaohs*, *Who is the Lord that I should obey his voice, and what is his Name that I should reverence it?* He wants not his *Rahabekah* to beth out ugly language, *What is the Lord, or what is this confidence wherein thou trustest?* This Tempter will suggest unto thee to take his Name in thy mouth, to do those servants who draw near to God with their lips, but their hearts are far from him; and Satan hath other servants, who have his Name too often in their mouths, because it is to make up their vanity; his Name is used, not to call upon him for a blessing, but is used in cursing, such Oaths as the horridness thereof commands me to rebuke, though modesty forbids me to mention, madness of men, nay monsters rather: Was it *Thomas* his weakness that he must have his fingers in his Wounds, and must it be the sinful wickedness of these wretches that they must have his Wounds in their mouths; let them beware, that Fountain which was opened for uncleanness, may shut upon their filthiness. God says, *Swear not at all, let your communication be yea, yea, and nay, nay,* that is, make not an use of Oathes in your discourse, mingle not your conference with them, swear not unless where and when controversies are to be decided, and right to be evidenced and vindicated by your solemn Oaths: but Satan will not have his gallants to be thus tongue-tied, their Tongues are their own, who shall controul them: yet and nay are syllables which serve not their turns, such models of words will not fit their mouths, tearing of his Heart, renewing of his Wounds, piercing of his Soul, prophaning of his Majesty, engaging of confusion, calling down damnation, and if Gods Justice were ready to answer our desires and desires, confirming it, are only such terms as do them service; their clothes must be like their clothes, *Alamode* and cast in the latest mold; this temptation hath been too taking, under which the Land mourn-

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mourneth, every parish, nay this place, where I forbear to performe any, but should I forbear to rebuke all the stones would speak, doth grievously lye under this temptation; the Lord reform them, and cast out these Devils of drunkenness and swearing by fasting and by prayer, for, *Hoc genus Damoni, &c.* these kind of Devils is not otherwise to be ejected.

God commands thee to remember the Sabbath in keeping it holy; but the Tempter will release thee from the severity of this Precept; some he tempts them to so much superstition, that they will not do good, nor have good done on that day; if Christ cure on that day the people murmur, and that which is the perfection of the Gospel must be accounted the breach of the Law. *It is not lawfull to beat on the Sabbath-day*; nay such superstitious observers may be very well observed to be derived from the family of *Salmon* that *Anglo Judamy*, who falling into a ditch on the Sabbath refused to be taken out,

Sabbata nostra colo ac perire surgere nolo.

which occasioned the Christian that came by on the Sunday to answer him in his own kind;

Sabbata nostra quidem Salomon celebrabis ibidem.

Thus some will not heal others, nor be healed, on the Sabbath, so let the superstitious perish: In our times we are more under the temptation of prophaneſs then superstitious observation. God commands holy Duties and commands them: Satan insinuates, what doth it avail to walk mournfully all the day long? and what profit have ye that ye have served the Lord? thus cometh the Tempter. God requires that ye shall account his Sabbath a delight; Satan tempts you to repure it a burden. God requires that in it you will call for a blessing on your weeks-work; Satan he tempts you to account this work a weariness, this service a hinderance, *When will the Sabbath be gone that we may set forth to beat?* God would have you to observe it as a rest from your labour, from your sin: Satan he tells you it is a ceasing from your lucre, and in it tempts

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tempts you to sin: This is not all, God would have you to his Church, the Devil would keep you in his Chappel, because it is a day of rest from the labour of the body, he must have it a rest from the service of the soul; *Thou shalt keep my Sabbaths*, Levit. 26. 2. *and reverence my Sanctuary*: A holy time the Sabbath, and a holy place the Sanctuary, and holy duties reverence to be used, Satan tempts thee against the time, *Every day is a Sabbath*; but never a day is kept holy: against the place he wants not Factors of *Jeroboam's* family, *It is too much for you to go up to Jerusalem to the publick place of worship, behold nearer gods; and be set the one in Dan and the other in Bethel*: Why should we go to Gods place, let God come to our place. What *Corah* said of the persons Satan sayes of the places, *You take too much upon you seeing all the places are holy*: I speak not against private duties, prayer in families, but I would not have *Marsha* to juggle out *Mary*, many cumbers, and troubles, and inventions to take place of the one thing which *David* desired, of that better part which *Mary* chose; I would not have them to look to their own and let Gods House lye waste: What as the Tribes said concerning their Brother *Benjamin*, I say with sorrow for these separating Brethren, *O Lord, how comes it to passe that one Tribe this day is wanting in Israel*? How comes it to passe, that one Tribe, one Family, one Person, is this day wanting in thy Temple? It was *David's* joy, and let it be ours, to go up to the Temple of the Lord: but admit we come to the Sanctuary, Satan hath yet more baits to catch simple souls into his drag-net; *Abraham* he prepares to sacrifice, but Fowles lights upon it; we prepare to sacrifice, but Satan hath Fowles ready to fall upon it; when the heart is unprepared, when the affections are indisposed, suspect a Fowl upon the sacrifice. God commands *Nehemiah* to build up the wall, that there may be no breaches; but Satan wants not a *Sanballet* to send an errand to obstruct the work, *Come let us meet together*, let the work alone: *Nehemiah* knew it to be a temptation, replies like Nehem. 6. 2. a Prophet, *I am doing of a great work, I cannot come down, why shall I leave the work and let it cease whilst I come down to you*? It is the observation of an ancient Writer, that Satan doth especially busie himself at these times.

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*In principio bona actionis ne sit.**In medio ut obſis**In fine bona actionis ne proſis.*

1 Sim. 17. 25.

That this is Divinity Chriſt his temptations will atteſt it, and I think our own experience will confirm it. What Saint *Paul* ſayes of Athletions, Chriſt and Chriſtians may ſay of Temptations, *me manent*, They wait for me: Chriſt, though formerly in the world, is but entered into the work of our Redemption, publickly appearing to the world for our welfares, newly baptized into obedience, and acting what God had ſent him for. *David* had a ſecurity in the ſheep-coats, though his ſlocks, yet himſelf was not aſſaulted: but when he was ſent by his father to viſit his brethren, he meets with the inſolencies of a great *Goliath*, he is in the publick Court, entertains the Challenge, hearing the promiſe made, *That whoſoever killeth the Philistine the King will enrich him, will give him his Daughter, and make his Fathers houſe free in Iſrael*. He is now not only tempted, but his weakneſs is condemned: a youth, a ſtripling, our better *David* in his privacy and retirement we find not to be tempted; but now that he is ſent out to gather his loſt brethren, now that he appears openly, and hath received an aſſurance, that he that overcomes the ſpiritual *Goliath*, the King will enrich him, giving him his Daughter the Church, making his Kindred free, which noteth our freedome through Chriſt our Conquerour, he is unprovidedly aſſailed by a ſtrong Philistine, and in the beginning of his work, when want is upon him is tempted by him whoſe weapons threaten ruine, and promiſe victory to the owner, *Thus came the Tempter*, &c.

Luke 4. 13.

Secondly, Though he be diſappointed in the firſt deſign, he may withdraw, but he will not wholly deſiſt the enterpriſe; he leaves him for a ſeaſon; he ſet upon him without meat, and he will endeavour to find him without miniſtration, to come upon him when the Angel is gone from him, and this *ut obſis*; Chriſts life was ſaid, and truly, to be *continuata paſſio* as well it may be *templatio*; for in the miſt of this work his Diſciple *Peter* ſavourer of Satan, and would withdraw his Maſter from his buſineſs: had the Son of God gone ten degrees backward, he had ſpoiled all; had he ſtood ſtill, *Non progredi eſt regredi*,
he

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he had hindered the work of our restoration; but he rejoiced to run his course, and therefore speaks a defiance to all delay, rebukes Peter, *Get thee behind me Satan.*

Thirdly, To catch him in his words was the Pharisees design, and at last to catch him in their hands, in the end of his work *Ne profit.*

At his end how strongly is he tempted, betrayed by his Disciple, apprehended by the multitude, forsaken by his followers, arraigned, accused, exclaimed against, mocked, struck, blindfolded, and derided in the Tempters language, *If thou be the Christ prophesie who is this that smote thee*; either must he chuse to submit to their temptation, or it must passe, *pro confesso*, he was not the chosen of God. Miracles he did in the time of his trouble, his enemies fall backward, and yet can these blinded Jews go forward to condemn him: he heals *Malchus* his ear, and yet they kill their Physician: Nay his temptation is yet stronger, one of the Malefactors in the same condemnation with him raileth on him, with an *If*, the language of the Tempter, *If thou be Christ save thy self and us.*

O blessed Jesu, if thou at the instance of thy Tempters hadst saved thy self from temporal, how hadst thou saved us from eternal death: We must not forget his Agony, where those *grume sanguinis*, that bloody sweat, that exceeding fear, that parching thirst, but that bitter cup, that sense of his Fathers desertion was upon him, which made him with his precious blood to pour out cries and prayers, and all this doth not express a tythe of his temptations whilst this work was a finishing. Thus in the beginning, progress and perfecting the work of our reconciliation, *the Tempter came unto him.* If Satan be thus busie at our holy works, we must likewise expect him on Gods holy Day, set apart for performance of holy duties.

The last Lords day afforded us a sad example, whilst we were rendering of an Evening-sacrifice, our sacrifice was mingled with blood: The Word of God read, and the work of Satan under the same roof, our eyes and ears were witnesses; and when the occasion of this dismal act was required, what return could we expect? Was it blood that might have required blood? Was it the murdering of another which provoked

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him to his own murder? No, but it was a due denied to God; the breach of his Sabbath, turning his Grace into lewdness, the day of prayer and devotion into plying and drunkenness; this he did against God on his day, and this doth the Devil against him on the Lords day: this was the day when he should have drawn near to God, but withdrawing himself from God, Satan draws near to him, into him, and he that could not keep a Sabbath cannot have a rest, but must attempt to be his own murderer. This example should serve to imprint the first line of this Commandment in all our hearts, *Remember to keep holy the Sabbath day.*

And in the performance of the duties relating to the Sabbath let not thy services be cold; coldness and luke warmness are not relishing; be zealous is Gods expectation, yet let thy zeal have knowledge, otherwise it will but be madness, and let thy knowledge have zeal, otherwise it will be deadness; let thy service be entire, God loves not a half service, a half heart is no heart; *Aut totum honora aut totum abijce*, God loves not a sleepy service; *Awake thou that sleepest and call upon thy God*: God loves not an unmannerly service, he is not proud, he delights that thou shouldst walk with him; but let not conceit lift up thy heart, for he requires thou shouldst walk humbly with him: God would not have his Spouse to be gawdy, gawdy and painted, but he loves to have her decent, not in a new fashion, but in a Matron-like and ancient order: He that will have her glorious within, will not have her fluttish without; *She shall be brought to the King in a rayment of needle-work*, not masked as to externals, but one part of decency joyned and woven with another.

How dreadful is thy dwelling-place, O God, how carefully must we enter thy presence Chamber? How must we long to hear thy Will imparted to us? How must we fear to impart our wants unto thee? If our Petition be rude, how can we expect a gracious reference? How shall not we deport our selves with reverence when we have to deal with a holy God in a holy place, on a holy day, to do a holy duty, knowing that in these duties the Tempter comes unto us, &c.

God says, *Honour thy Father and thy Mother*; but the Temple

Tempter ran from the mouth of Christ; quote Scripture and acquit thee from this obligation: *Mary* in the mouth of her Son is no more then *Woman*, and that not with obedience but oburgation, *What have I to do with thee?* What say we to this Jo. 1. 4. bait? doth he who teacheth this Commandment disdain his Mother? The giver of the Precept is he a president for the breach?

Let Reverend Bishop *Hall* answer this Objection; In all *Bish. Hall.* bodily actions his stile was Mother; in spiritual and heavenly Woman; she was the Mother of his flesh, his Deity was eternal; that part which he took from her shall observe her, she must observe that nature which was above her; as that nature made him a Son and Man, so that nature made her both a Woman and a Mother: God as thy heavenly Father calls for fear, the King as *Pater patria* calls for honour; *Fear God and honour the King*; the *Conjunction* couples them; *Whom God hath put together let no man put asunder*. The spiritual Fathers, so sayes Saint Paul, *Vos genui in Evangelio, I have begotten you in the Gospel*; claim an honour, let them have a double portion of the spirit of your honour: Thy natural Father calls for obedience; Can the Mother forget her affection? Shall the Child forget his duty? Can the Parent forget his care? Shall the Child not crave a blessing? *Blesse me, even me also my Father.*

And now am I come to that great temptation, which hath been and is too common in our bloody dayes; God sayes, *Thou shalt do no murder*. Thou shalt not shed the blood of thy brother under the Gospel, who might not eat the blood of the beast under the Law. The Tempter comes, yea, hath God said so? and hath no small store of provocations and preferences to the breach of this Commandment: The first and most unfortunate quarrel was the Tempters, when in Paradise he prevailed with our first Parents to rebel against God; this quarrel, from the mouth of God that sharp-edged sword, did produce no lesse then death, *Morte morieris*; in this Duel Man, being instigated by the Tempter, lost the field, and in this rebellion was the whole posterity tainted, and without the satisfaction of that blessed and powerful second *Adam* wholly and finally

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finally destroyed; and as if this had not been a too sufficient witness of his malice against man: The Tempter stirreth another quarrell betwixt two brothers when there was none to rescue, Here was the first unhappy field wherein *Cain* spills the blood of his brother *Abel*, provoked by this grand murderer, because his brothers sacrifice was better accepted, he cannot rest till the innocent blood of his brother be sacrificed to his malice, *Cain* made himself drunk with revenge, and now that deadly draught doth so distract him, that he proceedeth to despair, and now his guilt as clamorous as the act makes him cry out, *My sin is greater then can be pardoned*, passing from the sin against a finite creature, to sinne against the inexhausted mercy of an infinite and eternal Majesty; Thus hell tempting him to this hainous act, bequeaths its horror to him, which whatsoever way he looks still stands before him.

And still this Tempter, as if blood were his business, continueth his course, he hath now chartered *Cain* in the chequered colours red and black, blood and despair, his next piece must be to set a difference betwixt *Jacob* and *Esau*, these struggling in the womb must not be quiet in the world; That the Devil therefore may become a perfect dueller, he without doubt appoints the place in *Cain*, the field; now the time in *Esau*. The day of mourning for his Father to be the day of murdering his Brother, which purposed and heart-murder being prevented by a great providence, as if the Tempter were engaged to prosecute in the defence of his servant *Esau*, he sows a dissent betwixt the children of *Jacob*, and patches a conspiracy amongst the brethren to kill *Joseph*, still more blood! what pretence can this furious fiend have for his acting? horrid enemy! how couldst thou design a duel betwixt God and man? the Porter and the day? How durst thou attempt this affront against the Maker of mankind? How canst thou gloile or any way excuse the lifting up *Cains* hand against his brother? *Esaus* heart against *Jacob*? and all the brethrens voices against *Joseph*? first thou reest out rebellion, and interlines reasons, thou blottest out disobedience towards God, and settest down advantage unto man, *Eni*, says God, *and thou shalt die*, *Eat*, saies Satan, *and thou shalt be as Gods*, which do not die: Thou blottest out murder,

murder, and writest in *Cains* heart a copy of discretion, justice and of policy: There's none stands in competition with the onely *Abel*, what obstruction to the acceptance of thy offering? why dost thou not remove him and then thy tender will be received; Besotted *Cain*! couldst thou be tempted to believe that the blood in the field smelled sweeter then the fruit of the ground? Thou blottest out murder in *Esan*, and tells him it is justice; Has not *Jacob* supplanted thee in thy birth right, and in thy blessing? what's thy life unto thee, if he lives he will again dissemble? is it not justice to stop his breath who stole thy blessing (how can it be counted murder or revenge, or construed cruelty to put a period to his dayes, who hath supplanted thee in thy enjoyments? Thou blottest out murder in the false brethren, and though in Letters of blood thou writest Reason, great cause why *Joseph* should be slain, first he is a tale, Gen. 37. he pries into our actions, and gives an evil report to our father: then though a youngling he wears the only livery of our fathers favour, as if we were not his children, or it so that we were cast off; next the lad makes bad use of that favour, it makes him insolent; the dearness of our father doth distract him, pride swells him and makes him burst out into disdainful and undurifull language: He dreams, and not only so, but sayes it waking, that he shall have dominion over us; A son to rule over his father: where is nature? where is grace? is this the requital? hath *Jacob* bestowed a coat upon *Joseph* to gage, naked himself? a brother, and a younger brother to rule over us his elder brethren, where is nature? where's affection? Though he come to see us, it is but to be ray us; though he hath taken this journey, it is but to return our evil report, *Come therefore and let us kill him and let his blood be charged on the salvage beasts*, wilde creatures! bruises and winnowt undurstanding, though *Saran* hath informed you, his subtilty hath tempted you, yet *Joseph* doth live, *Joseph* must reign over you, your eyes shall see it, and your hearts shall enforce your tongues to confesse your bloody act, your guilt, and his innocency: Thus did the Tempter move the Jews to kill our better *Joseph*, but in despiight of his and their malice it is our joy, *Joseph*, *Jesus* is yet alive and triumphs. Gen. 42.

2 Sam. 8. 14.
16.

But though this was of old, and the Tempter might prevail in those times yet can it be that any such temptation should take place in our century; whose eyes do not drop a tear, nay, whose hearts do not bleed to hear our *Rachels* weeping for their children, and cannot be comforted because they are not; War hath of late been as a pastime, we have lately lived as if *Abner* and *Joab* had been among us; *Come let the young men play before us: Each caught his fellow by the head, thrust him thorow with his sword, they fell together*, this Tragick play deserves a memory, and the field is called *Helkath bazzurim*, *The field of strong men*: surely the strength of our transgression hath slain the strength of our Nation, *Quis legis hac*, who reads these red lines running so lately and drawn amongst us, and receives temptations to bloudshed.

This crafty serpent can yet skin over these wounds, and mitigate the sting of these complaints; the commonnesse and seeming advantages, the present satisfactions, are not the least and meanest of the baits. *Abimelech* forgets the murder of his brethren for a Kingdome; he hath so much thought of what he would have, that he forgets what he doth to obtain it; the end makes him forget the act: O *Abimelech*, thou layest the sixty nine brethrens blood upon a stone to gain a Crown, which though upon thy head is not armour enough against one stone, by a weak Woman, but from the powerful hand of Heaven.

Rebellious *Abfalon*, thou forgettest thy duty towards *David*, envies him as King, for a Crown forgoes thy Father, suffers thy self to be tempted, and tempts others to the excess of sinfulness, goes up to thy Fathers Concubines, makes thy self odious in the sight of Heaven and Earth, all this for a Crown, whilst that giddy head shall only live for thy shame and punishment, and lives to learn thee, that a Tree is fitter then a Crown for thy treachery.

Shall in *Ahab*, can the sight and the unwarranted desire of thy Neighbours Vineyard make thee forget his murder? Who hath tempted thee? Is not thy subjects blood 'earer then his field? Is not the welfare of his person more to thee then his possession? Hast thou not learned to know, that a good Kings heart cannot
but

but bleed in the losse and slaughter of a subject? He cannot but bleed with them that bleed, suffer with them that suffer: Thou and the Tempters Minion shall know, that you shall not be privileged from your shares in this destruction.

Let us come further: Blind-folded *Jews*, who hath tempted and bewitched you to kill the Lord of life? Can you forget his Miracles, the blind see, the deaf hear, the dumb speak, the Lepers are cleansed, the dead are raised, and will not yet your souls be subject to his Scepter? what profit can you propose to your selves and your posterities by his death? what evil do you find in him? for which of his works of wonder do you kill him? Satan hath seared their consciences, *Let us kill him*, not one check but an encouragement, *the inheritance will be ours*.

Deluded *Herod*, how hath the Devil tempted thee to the murder of a Man who endeavoured thy salvation? Art thou become his enemy because he hath told the truth? must he be exposed to the sword because he hath opened his mouth against thy sin? shall the Devil first tempt thee to act filthiness with thy brothers wife, then draw a rash and unadvised oath from thee, to grant whatsoever the Strumpet requires? and must thou now to make good thy bad oath murder a good man? can the Tempter make thee mindful of thy oath, and forgetful of thy murder? Much better hadst thou brook thy promise then have slain thy Prophet: must thy birth needs be his dying day? is this the glory thou givest to Christ for being born, to murder him who was the fore-runner of Christ born? Consider how the Tempter deals with them, with you, where there is murder he pretends Justice, where there is murder he pleads advantage: Here for the killing *John* he pleads the necessity of performing his promise, he is prompted to it for the companies sake, where he ought to have forborn it for conscience sake.

Math. 14. 9.

Yet a little further; the Devil doth skin over this wound, let us launce it to the bottoome; God sayes, *Thou shalt not kill*; Satan sayes, (for in plain truth it is he) it is against thy honour to passe by an injury unrevenge: Grant that thou wert injured, shall God forgive sins, and thou not forgive errors?

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What

Satans Attempt and Overthrow.

What a thing is this bubble of honour, that cannot be maintained but by dishonouring God, defacing his Image wounding thy soul, and without Gods great mercy destroying and damning body and soul. But all this is against killing of another; does he then passe by or privilege the killing of thy self? Every temptation thou entertainest is a wound, *Peccata sunt totidem vulnera*, sins are so many wounds to Christ, to thy soul, makes him bleed afresh, kills thy soul without found repentance: Every man in acting wickedness layes violent hands upon himself, like *Baal's* Priests, cuts, lances and wounds himself. Think not then, he that is angry, if thy hand be lifted up against others, will not be offended if thou liftest thy hand against thy self.

It was a bad sign *Achitophel* had not ordered his house aright when he hanged himself: We must have care to dispose *domum interionum*, and *domum exteriorum*, thy inward and outward state: *Achitophel* might distribute his goods, I doubt he did not dispose his soul: he might bequeath his goods to the world, nor give his soul to God: What if his counsel was not taken, must therefore this desperate course be taken? O the Tempters cunning! First, it was he that bids him give *Absalon* bad advice, now it is he that gives *Achitophel* worse counsel; hadst thou kept close to thy God in Heaven, then hadst thou not forsaken thy God, I mean the King upon earth; hadst thou continued loyal to him thou mightest have lived as an Oracle, and died as a Saint; but now rebelling, *Quem Deus vult perdere dementat prius*, thy wisdom is become foolishness, thy hand which was against thy King is now against thy self, thou livest a Rebel, and dies a Reprobate: so let the enemies of my Lord the King perish.

Murderer of men, accursed *Judas*, son of perdition, it was Satan came to Christ, but into thee and made thee go our from, thy Master; How wast thou guilty of betraying thy Master and canst be innocent in murdering thy self? The Pens of Angels cannot write thy impiety. A Disciple one which saw Christ, which the Fathers longed for; one who heard Christ, with whom was the Words of Life; one which knew Christ, whom to know was life eternal if rightly known; one which

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was intrusted by Christ with what he had; How hath the Tempter fool'd thee? A little money becomes thy master; and at last the fact is so ugly presented to thee, to thy conscience, that, as if thou wert unworthy of anothers hand, thou becomes thy own Executioner: *Thus comes the Tempter, &c.*

Neither doth he want fig-leaves to hide the breach of other Commandements, let him patch them they are but fig-leaves, the eye of God can easily look thorow them: If God sayes, *Thou shalt not commit adultery: Thou shalt not steal:* Satan who dares appear amongst the Children of God to tempt *Job*, and here dares assault Christ, can present *David* with a *Bathsheba*, and with her a way to cover the transgression: *Uriah* must be sent for home, invited, encouraged to her bed to smother their unlawful dalliance: when that leaf will not do, another must be applied, drunkenness must be added, that may prevail with *Uriah* to do he knows not what: when this will not serve, *Uriah* must be sent away recompenced, with the trust of a Letter, as he conceives: This proves a fatal order, the message of his own mortality; *Place him in the front* (the place of perillous honour) but leave him alone in the van, forlorn, void of aid, for fear of his evasion, so shall he not live to return, nor return to know his Wifes sin and his own sorrow. *David* a King, a Priest, a Prophet, yet under his sinful passions blinded in iniquity; to what purpose dost thou slay thy loyal subject, that prizes the event of thy wars before the joyes of wedlock? canst thou by this means masque it? No, the blood of thy subject cries in the ears of God, in the ear of another Prophet, thou canst not be at quiet till thou hast condemned thy self in a Parable, and afterwards becomes the moral of that history, and notwithstanding all these vizards acknowledge thy sin, shame and sorrow.

Unhappy *Achan*, the Tempter brings thee to an accursed thing; unhappy to *Israel*, who cannot stand before the enemy; unhappy to thy self, thou trustest this betrayer: Satan is a bad Secretary, he bids thee hide the Golden Wedge the Garment, in the ground; what ground is this for thy security? He that can cause the earth to open upon *Corah* to his destruction, cannot he cause the ground to open for the discovery of *Achan's* fact;

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a lot shall do it, and now must *Achan* confesse his sin, and give glory unto God.

Poor spirited Souldiers, what tempted you to witness against your consciences, against Christ, who came to be your Jesus? What moved you to report the Disciples stole away our Saviour by night when you were sleeping? Souldiers and sleep upon your watch! If sleeping, how could you tell they stole him? if waking, why did you not obstruct it? 'I was the *Jew* money, that *Aqua vita* to a bad cause, and Satan paid it; this testimony stands upon record, and their false witness will be against them when truth it self shall appear.

I am at the last Commandement, *Then shalt not covet*, so says God: but Satan can dispense with that, and give another comment upon the Commandement. Simple *Ananias* and *Sapphira*, who moved you to sell? You will say, Gods Spirit. Who moved thee to give? the same Spirit. But who moved thee to lye? who moved thee to court a strange courting? before thou soldst it, was it not thy own? but when it was sold it was Gods, that alienes the propriety; the whole sum is required, what moves thee to deny it? Deceitful and distrustful hearts, would seem to serve God, but reserve something for your selves, would trust to God but with a reservation, seales God a Deed but keeps possession. I have posted through the Precepts, I have shown you presidents, I have set before you Satans baits, the best works, and duties, and persons are not free from his temptations; let our Saviours Rules be general he hath his exceptions; let Gods Commands be absolute, Satans demands shall be peremptory, plausible, and very spacious; so was it here for bread when Christ was hungry: *Then came to him the Tempter, and said, &c.*

Third Part.

And this leads us to the third part observable, the manner of his temptation, *He came unto him and said, &c.*

He came unto him.

There is a vast difference betwixt coming unto, and coming into, the Tempter came unto Christ, but into *Judas*.

Shall I seem to speak a Paradox, if I say Satan hath a will to come near to Christ, but no will that Christ should come near to him; Satan came into the presence of God as a servant amongst

Job 1:

amongst the Sons of God, some company is ever with Christ with whom Satan would have to do: There is a *Jeb*, and as God hath kept him, so Satan hath considered him; *Immanuel* Mat. 1. 23. *his occasion*: If Christ and his Angels have true joy in the conversion of a sinner, Satan and his Angels have their joy in the delusion of a Saint; let *Peter* be with Christ, Satan is about him, and would be within *Peter*; let Christ do his work to win, Satan doth his part to winnow him: yet is the power of Christ to awail unto Satan, his presence so much of prejudice to his proceedings, that the very sense thereof makes them complain of his coming near them. *Quid habemus tecum agere,* Mat. 18. 29. *8cc. What have we to do with thee, O Jesus of Nazareth art thou come to torment us before the time.* What pleasure can they have in his approach, or quier, when they know it is to displace and dispossess. When a stronger man cometh the Fort must be surrendered.

Wherever the Devil was found by Christ he discerned him; he found him in heaven, thence he ejected him by his power; he finds him lurking in the secret cabinet of the heart, thence he throws him by his Word and Spirit; he finds him in the bodies of possessed men, thence he commands their departure and they unwillingly obey him; he might have kept his state and would not, he would have kept heaven his habitation. but could not; and this present trouble which they have at his presence, gives them to remember their future torment, for as he shall concur to the completion of the joy of his elect, so shall he come to the fulness and aggravation of the demands, grief and sorrow.

If any shall enquire in what manner or form the devil comes unto the creatures, we must know that no form is so glorious that he either does not, or dares not undertake, no language so heavenly which he cannot dissemble. He transforms himself into the likeness of an Angel of light, light is taken there for *2 Cor. 11. 14.* glory, and without peradventure where he deludes one as devil, he deceives thousands as an Angel of glory.

When *Saul* contracts with the witch for the raising up *Satan*, we find Satan appearing like the good old prophet, when *Saul* asks her what she saw, she answers, *Gods ascending from the earth*; He bids her not fear when he had more cause of fear and

1 Sam. 28. 19.

and horror; He enquires the form, *an old man covered with a mantle*, Satan neither wants the habit nor the haire of *Samuel*, nor yet the language of the Prophet, *Why hast thou disquieted me to bring me up? wherefore dost thou ask of me seeing the Lord is departed from thee?* What could *Samuel* have said if he had been present that Satan saies not in his likeness; he tells him his present condition, and that he may evidence himself a prophet he predicts his future state. *To morrow thou shalt be with me as a thy son, and God shall give the army into the hands of the Philistines*; and if we wonder at his speaking since nothing can naturally speak but what hath the instruments of speech, which spirits have not, they can no otherwise speak vocally (then as they use me voices) in taking of bodies. This Tempter did appear in the likeness of a Serpent, and hath communicated much of his subtilty to that creature, plausible appearance and crafty insinuation, seducing the weaker creature, the woman, but we must conceive the spirit of the Devil in that Serpent, and so that Angel speaks in the Serpent as the good Angel spoke in *Rahab's* assle; nor can we wonder of these miraculous transformings, and prophet-like expressions, nor ver of the words of this evil spirit in the Serpent; if we consider of the author whose Almightiness can as easily create a voice without a body as a body without a voice.

When God asks Satan, not but that he knew it, *Whence comest thou?* that liar is forced to return a truth, *From compassing the earth, walking to and fro up and down in it*; Then as he comes unto Christ so is he continually about Christians, and within the wicked, for by Gods permission he is the same in the mental possessions, as he is in the corporal; and as he seats himself in the bodies, so he endeavours to seize the souls of all whom he can seduce.

Bernard.

There is a threefold coming of Christ, saith holy *Bernard*. *Ad hominem in hominem, contra hominem*; unto man to redeem him, into man to comfort him, against man to judge him: And on the contrary we may admit the like comings of Satan unto man, so unto Christ into man, so into *Judas* and against man, so against the wicked who have to be reformed, and are reserved for further torment: Now in these comings there is
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this difference, unhappy they unto whom Christ only came, and came not into them; but happy those unto whom Satan comes, but enters not into them; Christ and Christians cannot be free from the assaults of Satan, but happy are we, if with an I through Christ he have not entertainment: The godly man is the greatest combatant, and it is through Christ only that he is conqueror: So much of Satan attends the regenerate man, my, creeps within that he hath a great militancy within himself, which the elect vessel St. Paul did undergo, *I see another law* Rom. 7. 23. *in my members, warring against the law of my mind, and bringing me into captivity:* His only confidence was in his champion Christ: the assaults of Satan could not be by that holy man prevented, but by Christ in Paul they were repelled; And though our brain-sick Saints will brag of their impeccancy, yet I must rank them among Saint *Johns* rabble, *who deceive themselves, and there is no truth in him,* and then there must be much of error; and dare affirm with confidence and warrant, that whilst we live in this Wilderness we can not her free our selves from remanencies of sin, nor several temptations: And though *Siz men* could report of *Apollonius*, that he never was tempted, never wanted what he wished, yet I may doubt that full supply might turn a temptation, and shall not without scruples ascertain their titles unto Heaven, who labour not to assure it under the seal of many trials.

It was the complaint of our Saviour, that though *his House was appointed for prayer, yet they had made it a den of thieves:* And it is to be feared that our bodies, which are as the Temple, and our souls as the *sanctum sanctorum*, are become the receptacles of Satan.

For what requireth or covereth Satan, but that which is Gods due, the heart? our condition is never so dangerous whilst we quench his evil motions, and do not give way to his suggestions, and suffer our selves to be overcome of our own corrupti-
ons: A good Souldier, when he is besieged, though he cannot hinder his enemy from assaulting, yet he will be circumspect that he may not enter, and if he have a Mutineer within his Garrison he will be sure to secure him: A good Christian, though he has enemies abroad, yet he will labour to have all at home.

Josh. 7. 13.

home in quiet. *Coringal* the Turkish Embassadour returns from *Rhodes* with this intelligence to his Master, *Christianus* *occusus intestinis disjunctis corroboratur*, Home differences do promise and confirm victory to our foreign Adversaries. *Israel* could not stand against *Ai* because there was an accursed thing in the midst of *Israel*: Satans temptations are not in their way unlike to *Jeshuab's* besieging of *Jericho*, *Diabolus est dei simia*, he goes about the City, he thurs up the soul strictly, he would not have any thing of Christ to come in, nor any thing of a good motion to come out for its assistance; yet can he not take the City, enter the soul, till the walls fall. And more, Satan though he seem to slight it at the first, that his assaults be not so assiduous, yet at the last he shall compass the City seven times: At the first he draws forth his temptations, which may be named after him, Legion, for they are many, give thy soul an Alarum, proffer thee fair conditions, draw a league betwixt you, proffer a truce if thou wilt pay him tribute, promise to remove hostility if thou wilt pay him homage, but all this time he waits but an opportunity of approaching, nay of entering.

It was a prudent and safe piece of advice which a Counsellour gave to his King, *That it was only safe for a King to treat with a sword in his hand*: And it is safe for every Christian, we have a dangerous enemy to deal withall. *Judas* was their General and led those that took Jesus, he comes unto him with a kisse, when he brought them to kill him; we have no safer way then to keep him at the sword's point. A noble and judicious Peer of this Realm was wont to say, *Prevention was cheaper then recovery, our armour avails us little after the wound be received, that which timely put on had kept out the bullet, now serves but to increase the wound*, and to that purpose though *Saul's* Armour will not fit *David*, yet is it not fitting that *David* should combat with *Goliath* wholly unprepared.

We must observe, that *Saul's* Armour, another mans. will not serve us in this day of battel; and why? sayes *David*, *For that* 1 Sam. 17. 39. *I have not proved*. Christs Armour, by which he repels Satan, was his own Armour which he hath proved, we may say it, him-
self,

1st, for he was the Word, and this is temptation proof, one jot or one syllable of this shall not fail. Holy Job had his special Armour, the Devil considered him, considered what way he might enter him, but he finds God had made a hedge about him; his goods they were abroad in the fields, the lives of his children they were in the house of their eldest brother, only the life of Job was inclosed, was hedged about: Satan attempts a nearer assault, moves that his bone and his flesh may be touched, and yet can he only fire the suburbs, but the City he cannot take; his body may be plagued, but his life and soul is protected.

The Church the Spouse of Christ hath Armour of proof, she is builded upon a Rock, and that Rock is Christ, like a good Wife she is under covert, the gates of Hell, though they labour her discomfiture, yet shall they not prevail against her: The Dragon may and will make war against the Woman, he may like a resolute Souldier rally his forces, prepare his batteries, pour out his poyson, floods and waters, crosses and persecutions, schismes and heresies, yet shall he not prevail, Christ shall break his head; but let his members be prepared, wrath and war is against them; he will, though he shall not break, yet bruise his heel; he will labour to set the Bush on fire, though, blessed be God, it shall not be consumed; this fire of the Church shall give light though it doth not burn, but Satans hell fire shall burn though it gives no light. And thus I am come to the Application.

Namquid ego Domine, was the Disciples, *Is it I Lord?* Who is it that Satan does thus assault? No lesse then Christ; and if this befall the Master, what may the servant? If Satan dare assault Christ, his servants will dare to assault Satan. 2 Cor. 15. 15. Disciples: If Satan be transformed, it is no great matter if ministers be transformed: If no man can be tempted, no temptation, then no man but he is concerned in this Text; all the sad example, which occasions this Sermon, concerns us, and to good and evil is an admonition; the time, place and condition of the person tempted doth concern us: The time, when Christ had begun the great work of our redemption, when he was entering into the execution of his divine Office, it is not for man to appear in the field of God without he be armed

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for all encounters, shrubs may be unmoved when the tallest Cedars are shaken, and privacy doth supersede from several attempts, whereunto those of publick concernment are exposed.

He that espouseth the Lords quarrel cannot but expect many adversaries, and few men, though they may put themselves forward, are fitted for this conflict. *Gideons* Army of thirty two thousand are reduced to three hundred, and serves to inform, that as God can do his work by few, so few are fitting for doing Gods work; how few will stand & lap water in their spiritual march, nor yield an inch of ground, nor loose of their height in time of danger? How many will kneel and bend for water in the fiery tryal? and though they be armed and furnished to the field, yet, like the children of *Ephraim*, they prove but broken bows, and turn back in the day of battel: but Christ hath not so taught us. *Saul* he killed his thousands, and *David* his ten thousands; but Christ doth more, for though his person meets with Legions, his word ejects them, slayes them. Lord, thou hast given us thy Word, give us thy Spirit, and we shall not be afraid if thousands be against us.

2. The place doth concern us, it was in the Wildernesse: *Elijah* was much dejected when he was alone, and the place doth not a little contribute to the lessening or augmenting of misery. *Adam* had a Paradise, *Christ* finds a Wildernesse, *Joseph* a Prison, *Jeremy* a Dungeon, *Daniel* a Lions Den, the three Children a fiery Furnace, *Peter* and *Paul* a Prison, but *Salix isto passio cum Christus ingreditur carceres*, happy prison where Christ suffers, unhappy paradise where Satan inhabits: we are in the Wildernesse how weary we are of it, *How weary we are, says Elijah*: when *Peter* was left alone his faith began to faint; and going afar off gave Satan to interpose temptations: Hold up our eyes, in the Wildernesse of this world with that comfortable *tegemero* with ye in life in death: thus shall the Desert be deluged to us.

3. The condition, *He was hungry*: Sometimes want and sometimes wealth are in *laqueum*. *Agar* prayed against both; give me neither poverty nor riches, nor poverty, least I be poor and

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and feal, not riches lest I be full and forget God: Dread the bait which he laid before Christ, if that would have tempted him, Christ had turned thief and robbed God of his honour. Fulness was *Judahs*, yes and *Sodom*s sin, and hath been, nay, and is our iniquity; If we want we murmur, if we have plenty we lift up our hearts against God, and our fulness serves to sin to the full against God: And we have great cause to suspect the sins of our fulness when we do but reflect upon Christs sufferance by his fasting, seeing therefore for our sakes and sins that righteousness did hunger, *Give us Lord, for thy sons sake, hearts to hunger after righteousness.*

Again it is the Tempter which comes unto Christ: surely we cannot (though he assumes several forms) but understand him. Wouldst thou know him by his appellatives? Names are predicationary, so are his, not one but it hints the evilness of his nature. Wouldst thou judge of him by his works? they are like the author, and speak not his praise, but his shame in the gates. Is it any thing would tempt thee to unlawful acts? it is Satan, thou canst but suspect him; Is it any thing would divert thee from thy God? it is the Devil, thou hast come to despise him; Is it any thing would tempt thee unto sin? it is the deceiver: Is it any thing would make shipwreck of thy faith? it is the son of perdition: Is it any thing may motion the breaking of one precept, the commission of a sin unto thee? this is of the Devil. say unto him as Christ unto Satan tempting *Peter, Get thee behind me Satan.*

But if he presumes to come unto Christ, how shall I withstand him; Christ promised not to leave his comforters: what he promised he hath performed: That armour which he proved, wherewith he prevailed, as a legacy of his love, is tenderly bequeath'd unto thee, *Scriptum* is, it is written was Satans weapon; this proud *Goliath*s sword hath our better *David* taken from him, cut off his head with his own sword, and turned the point against himself: The whole panoply, the compleat armour, the proved furniture are afforded; Christians must be Curiafers armed from top to toe, there is a helmer and a breast-plate, a shield and a tried sword, and if your enemies be principalities and powers, your armour is experienced, your en-

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Prayers are as powerful, not parleys and surrenders, but prayers and supplications, these ordnance does gall your adversaries, and with an acceptable violence opens the gates of heaven, the only place of refuge to the conquerors, the choicest Centinel is perseverance; In this quarrel our Captain is before us, that valiant *Jonathan*, who through temptations hath prevailed, ascended up the hill, and having in his fathers house prepared Mansions, calls to us for our following; good souldiers will not fail the expectation of their Captain; loyal subjects will go wheresoever their King goeth, in life and death they will be with him, O blessed Captain, glorious King! thou hast conquered Satan for us, thou hast left us thy Spirit to conduct us, thy Word to comfort us, the sword of thy Word and Spirit to defend us; let the same spirit go along with us in this conflict, and in our selves, though we are unable, yet through thy strength we shall be more then conquerours. In this battel be thou with us, who by thy blood hath overcome our enemies, and give us hearts to ascribe the glory of this conquest unto thee, that when this painful time of our militancy is ended, we may become members of the Church triumphant praising thee with Songs of Salvation and victory for evermore, Amen.

FINIS.

